



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. *Alif Lamm. Meem*¹.
2. The Book's^x descending,² no suspicion (*is*) in it^x from the worlds' Lord.
تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَّبِّ الْعَالَمِينَ
3. Or they^z say: *iftraho* ([*he*] crafted it^x as a lie for fraudulent end); rather it^x (*is*) the right from your^t Lord; to warn [you]^t a people not *atahum* (*came to them*) of *na'theeren* (*iterative warner*) of before you^g; *la'alla* (*craving currently unavailable deed that/ perhaps*) they *yahtadoona* (*they^x find and accept the divine-guidance*).
أُمَّرَّفُولُوْتَ أَفْتَرْلَهُ بَلْ هُوَ الْحَقُّ رَّبِّكَ لِتُنذِّرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ قَبْلِكَ لَعَلَّهُمْ يَهَدُونَ
4. Allah Who[*He*] created the Heavens^w and the Earth^w and what (are) between them both in six days; afterwards *istawa*³ ([*He*] set Himself) on The *Arshe*⁴ (*Throne of Kingship*); not for you^b of lesser than/- without Him of a *wa'leyen* (*guardian/ ally*) and nor an intercessor; do then not bethink you^z.
اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَبَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ قُلْ وَشَفِيعٍ أَفَلَا تَتَذَكَّرُونَ
5. Disposes [*He*] the matter from the Heaven^w to the Earth^w; afterwards *ya'arojo* ([*it*] curvilinearly ascends) to Him in a day, [*was*] its^x *meqdara* (*measurement/ fating-gauge/ standard*) a thousand-[year^w] of what you^z count.
يَدْبِرُ الْأَمْرَ مِنَ السَّمَاوَاتِ إِلَى الْأَرْضِ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْ سَنَةً مِمَّا تَعْدُونَ
6. *Tha'leka* (*afar-that-it/*)^x (*is*) the invisible^x and the visible^w Knower, The Mighty *Ar-Raheemo* (*The iterative mercy Giver*).
ذَلِكَ عَلِمُ الْغَيْبِ وَالشَّهِيدَةُ الْعَزِيزُ
7. Who *ahasana* ([*He*] excellently and beautifully-made) every- thing [*He*] created it^x; and [*He*] began [the] mankind's creation of a mud.
الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَهُوَ خَلَقَ الْإِنْسَنَ مِنْ طِينٍ
8. Afterwards [*He*] made his progeny of an extract^w of a water *ma'heen*⁵ (*that which is: feeble/ minuscule/ vile*).
ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلْطَانٍ مِنْ مَاءٍ مَهِينٍ
9. Afterwards *sanwa* ([*He*] erected/ evened/ set) him and blew [*He*] in him of His *Rou'be* (*Soul*)^w; and made [*He*] for you^b the hearing and the *abssa'ra* (*insights/-*
ثُمَّ سَوَّهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ الْسَّمْعَ وَالْأَبْصَرَ

¹ See the Lexicon attached to this Translation for commentary on this.

² The word “تَنْزِيلٌ” has several meanings, among them: (1) gradual revelation, (2) descending, and (3) array. See التاج.

³ The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “*istawa*” is not knowable, because there is nothing to compare Allah with to know the “how” of His action.

⁴ See the Lexicon attached to this Translation for more elaboration on this vital and wondrous word.

⁵ The word “*maheen*” is singular, masculine, objective, noun meaning: *that which is feeble, minuscule, and despicable*.

discernments) and the *a'fedata* (*keen-preoccupation of the hearts*); little when⁶ thank you^z.

10. And said they^z: if we perished/strayed⁷ in the Earth^w are we verily then in a new creation; rather they in their Lord's *leqa'a* (*meeting with*) (are) unbelievers.

11. Let-say [you^s]: *yatawaffakum* ([he] fully receives you^b while dying) angel (of) the death who^x [he](had been) entrusted by/over⁸ you^z; afterwards to yourⁿ Lord (are to be) returned you^z.

12. And if⁹ [you^s] see *edh* (*when/while*) the criminals drooping they^z their heads *enda* (*at/to*) their Lord; (O,) our Lord: *abssarna* (*we sighted/discrimined*) and *sa'meana* (*we heard*); so let-return us [Yous], we work righteously, verily we (are) *mogenoona*¹⁰ (*in certitude we are*).

13. And had We willed surely *aa'tayna* (*We would have accorded*) every self^w its^w divine-guidance^x; [and,] but righted the say from Me, surely assuredly¹¹ I fill Hell^w of the Jinn and the mankind wholes.

14. So let-taste you^z by what you^c forgot¹² (*ceased paying attention to*) yourⁿ day's *leqq'q* (*meeting with*) this; verily We forgot¹³ (*ceased paying attention to*) you^b; and let-taste you^z the immortal torment by what were you^c working you^z.

15. Verily only believes by Our *Aya'te*^w (*messages*) who^r if (had been) reminded they^z by it^w tumbled they^z (*manneristically*) kowtowing and *sabbaho*¹⁴ (*said they^x: subhana Allah*) by praise (of) their Lord while they not *yestakberoona*¹⁵ (*they^x affirm their prideful haughtiness*).

16. *Tatajafa* (*iteratively disaffect*) their sides *a'n* (*off*) the *madha'-je'a* (*places of reposing while on their sides/places of repose*); they^z invoke their Lord fearfully and cravingly; and of what We provided them they^z expend.

وَالْأَفْعَدَةُ قَلِيلًا مَا تَشْكُرُونَ ﴿١﴾

وَقَالُوا أَءِذَا ضَلَّنَا فِي الْأَرْضِ أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُم بِلِقَاءٍ رَّهِيمٌ كُفَّارُونَ ﴿٢﴾

* قُلْ يَتَوَفَّنُكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ ﴿٣﴾

وَلَوْ تَرَى إِذَا الْمُجْرُمُونَ نَاكِسُوا رُءُوسَهُمْ عِنْدَ رَبِّهِمْ رَبِّنَا أَبْصَرَنَا وَسَمِعَنَا فَارْجَعْنَا نَعْمَلْ صَلْحًا إِنَا مُوقِنُونَ ﴿٤﴾

وَلَوْ شِئْنَا لَا تَبَيَّنَ كُلُّ نَفْسٍ هُدُنَاهَا وَلِكُنَّ حَقَّ الْقَوْلُ مِنِي لِامْلَانَ جَهَنَّمَ مِنَ الْجَنَّةِ وَالنَّاسُ أَجْمَعُونَ ﴿٥﴾

فَذُوقُوا بِمَا نَسِيْتُمْ لِقاءً يَوْمَكُمْ هَذَا إِنَا نَسِينَكُمْ وَذُوقُوا عَذَابَ الْخَلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦﴾

إِنَّمَا يُؤْمِنُ بِغَايَتِنَا الَّذِينَ إِذَا ذَكَرُوا هُنَّا حَرُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكِبُونَ ﴿٧﴾

تَتَجَافَ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَهِيمًا خَوْفًا وَطَمَعاً وَمَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٨﴾

⁶ This "ما" is to intensify the *paucity* of the thanks. See اعراب القرآن، محمود صافي

⁷ The word "ضلالة" has dual meanings: we *perished* or *strayed*. See اللسان. Both could apply.

⁸ The particle "بِكُمْ" in "بِكُمْ" commands fourteen different meanings, among them "the superiority," as indicated here, means "over" See مقتني الليبب.

⁹ The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مقتني الليبب، ابن هشام.

¹⁰ The word "mugenoon" is *masculine, plural subjective noun* meaning those who are in certitude.

¹¹ The word "القسم" = "القسم" = "التأكيد" = "الآملان" is a *juratory* "amounting to" i.e. affirmation, expressed here by "assuredly".

¹² The word "نسى" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies with respect to the second usage of the word "forgot" in this sentence, where Allah says: "We forgot you," as Allah does *not* forget, but He chooses to *ceases paying attention to something*.

¹³ Ibid.

¹⁴ By saying "subhana Allah," they are saying: *we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

¹⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

17. So not knows a self^w what (*had been*) hidden for [them]¹⁶ of *qurrata'ayonen*¹⁷ (*eyes'-cooling for bounteous satisfaction*)^w are quitalbywhatthey^zwere working.

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرْبَةٍ
أَعْيُنٌ جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ

18. Is then who^p [*he*] [was] a believer like who^p [*he*] [was] *fa'seqan* (*a rebel vis-à-vis Allah's command*), not level/even they^z.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ
فَاسِقًا لَا يَسْتَوْدَنَ

19. As-to whom^r believed they^z and worked the righteous-works^wthey^z then for them (*is*) the abode-/lodging gardens^w *nozolan*¹⁸ (*hospitality-abode*) by¹⁹ what they^zwere working.

أَمَّا الَّذِينَ إِمَانُوا وَعَمِلُوا الصَّالِحَاتِ
فَلَهُمْ جَنَّتُ الْمَأْوَى ثُلَّا بِمَا
كَانُوا يَعْمَلُونَ

20. And as-to whom^r *fasago* (*they^z rebelled vis-à-vis Allah's command*) then their abode/lodging (*is*) The Fire^w; every-when they^zwanted to exit from it^w (*had been*) returned they^z in it^w and (*had been*) said for them: let-taste you^z The Fire's^w torment which^xyou^cwere by it^w denying.

وَأَمَّا الَّذِينَ فَسَاقُوا فَمَا وَنِهُمُ النَّارُ
كُلَّمَا أَرَادُوا أَنْ خَرَجُوا مِنْهَا أَعْيَدُوا
فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

21. And surely assuredly²⁰ [We] (*make*) them taste of the torment the least, lesser than the torment the biggest, *la'alla* (*craving currently unavailable deed that/- perhaps*) they return they^z.

وَلَنْدِيقَهُمْ مِنْ الْعَذَابِ الْأَدْنَى
دُونَ الْعَذَابِ الْأَكْبَرِ لِعَلَّهُمْ
يَرْجِعُونَ

22. And who^a (*is*) wronger²¹ than who^p [*he*] (*had been*) reminded by his Lord's *Aya'te*^w (*messages*); after-wards [*he*] shunned *a'n* (*off*) it^w; verily We (*are*) of the criminals (*are*) revengers/revenging.

وَمَنْ أَظْلَمُ مِنْ ذِكْرِ بَغَایَتِ رَبِّهِ
ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ
الْمُجْرِمِينَ مُنْتَقِمُونَ

23. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book; so let-not be[*you^s*] in a dubitancy^{w22} of *leqa'ebe* (*meeting with*) its^x/him; and *ja'alna* (*We made*) it^x/him a divine-guidance^x for Israel's sons.

وَلَقَدْءَ اتَّيْنَا مُوسَى الْكِتَابَ فَلَا
تَكُنْ فِي مُرْبَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ
هُدًى لِبَنِ إِسْرَائِيلَ

24. And *ja'alna* (*We made*) of them principals, they^z divinely-guide by Our command *lamma* (*when/in as much as*) *ssabaro* (*held on patiently they^z*); and they^zwere by Our *Aya'te*^w (*messages*) *youqenona* (*believe with certitude they^z*).

وَجَعَلْنَا مِنْهُمْ أُبَيْمَةً يَهُدُونَ بِأَمْرِنَا
لَمَّا صَبَرُوا وَكَانُوا بِغَایَتِنَا
يُوقِنُونَ

¹⁶ The pronoun “هم” in “**لهم**” refers to the *believers* mentioned in the preceding two Ayat.

¹⁷ The statement: **قرة أعين** “is a rather lofty and elegant Arabic tongue expression meaning the eyes' tears have “cooled” and ceased to flow and became quiet and still, bounteously rejoicing for what they saw. In other word: the one with such eyes became rather happy.

¹⁸ The word “**تللا**” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

¹⁹ The particle “بـ” in “بـما” in this Ayah is “بـ المقابلة” = “in exchange for بـ” and not “بـ السبيبة” = “the causative or because of بـ.” The reason for this is the Hadeeth which, I do not remember its exact wording, but generally it says: *none of you shall enter Paradise by his work, unless Allah plunged him by His mercy*. So, if some thing is given in exchange for some thing else, the giver is also capable of giving that same thing or part of it or more than it for free.

²⁰ The “لـ” in “**لـ الذين**” is a *juratory* “التأكيد” = “**القسم**” = “**القسم**” = “**التأكيد**” i.e. affirmation, expressed here by “assuredly”.

²¹ See the Lexicon attached to this Translation for **ظالم** = “**ظالم**” = “**injustice-doer**” and **أظلم** = “**wronger**.”

²² The word “**مرية**” strictly linguistically speaking, is **الشك** “**الشك**” is **للسان، والهادي، والتاج**. Although some scholars, say it is **مرية** “**مرية**” which is the result of the **مرية** and not the **مرية** itself.

25. Verily your ^t Lord, He decides/sunders among them, The *Qeyamatey's^w* (*Judgment's*) Day, in what they^z were in it^x differing they^z.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ مُخْتَلِفُونَ ﴿١٦﴾

26. Has [and] not divinely-guided for them how-many²³ We perished of before them of the generations; they^z walk in their dwellings; verily in *tha'leka*(*afar-that-it/*)^x surely(are) *Aya'ten^w*(*messages*); do then not hear they^z.

أَوَلَمْ يَهْدِهِمْ كَمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَكِنِكُمْ إِنَّ فِي ذَلِكَ لَذِيْتَ أَفَلَا يَسْمَعُونَ ﴿١٧﴾

27. Have not they^z seen(*that*) surely We drive the water^x to the land^w[the]*juro'ze* (*barren/ without vegetation*); then *nokhrejo*([*We*]produce/ emerge) by it^x *zar'an* (*green standing crops just before harvesting, or the vegetation after sprouting*), eat from it^x their *an'aamo^w* (*cattle/ sheep/ goats/ camels*)^w and themselves^w; do then not they^z discern/sight.

أَوَلَمْ يَرَوْا أَنَّا نَسُقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزُ فَنَخْرُجُ بِهِ زَرْعاً تَأْكُلُ مِنْهُ أَنْعَلْمُهُمْ وَأَنْفَسُهُمْ أَفَلَا يُبَصِّرُونَ ﴿١٨﴾

28. And they^z say: when (*is*) this the opening^{x24} (*overwhelming victory*) *en(if)* you^c were *ssa'deqena* (*always-truth-enforcers*).

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩﴾

29. Let-say [*you^s*]: day (*of*) the opening^{x25} (*over whelming victory*) neither benefits whom^r unbelieved they^z their belief and nor they (*are to be*) reprieved.

فُلَّ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُرُبُّ يُنَظَّرُونَ ﴿٢٠﴾

30. So let-[*you^s*] shun *a'n* (*off*) them and let-wait [*you^s*]; verily they (are) *muntadheroona²⁶* (*they are waiting*).

فَأَعْرِضْ عَنْهُمْ وَأَنْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ﴿٢١﴾

²³ The word “مَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

²⁴ The word “فتاح” means “overwhelming victory, i.e. victory, plus besting and ruling” see **الراغب**.

²⁵ Ibid.

²⁶ The word “muntadheroon” is *plural, masculine subjective noun*. +